



CURIOUS WINDOW.

(Supplied from an old Church by a Correspondent.)

ALBURY CHURCH, SURREY.

We hasten to announce to our readers the discovery of an Anglo-Saxon tower, and shall take the liberty of making some remarks on the state of the church to which it belongs.

Albury Church has chancel, nave, two transepts, south aisle, central tower, and north porch. The parts of Anglo-Saxon date are the tower and north transept. The rest of the church seems to have been rebuilt about 1260; the tower has received the perpendicular finish of a battlement, and the barbarous addition of a dome. In its general contour it much resembles, although not quite so high as, St. Benedict's, in this town; the belfry windows are counter splayed (therein differing from Norman work), excessively small, and very near the eaves. The second stage displays, on the east and south, the baluster window; the west side has an insertion, and the north is covered by ivy. There is no internal staircase; the east and west belfry arches, which are original (for the south was rebuilt with the rest of the church, and the north has been modernized for a gallery), resemble those of St. Peter's, St. Alban's, except that the chancel-arch has on its western side a rude moulding, something resembling a chevron. The north transept is plainly original; it is much shorter than the other, but the inserted windows are modern. However, the height of the eaves, and the moderate though unaltered pitch of the roof, closely resemble those Anglo-Saxon buildings which have as yet been discovered.—*Ecclesiologist*.

FUNERAL RITES OF THE GREEKS.

The most ancient custom among the Greeks was inhumation. The custom of burning the dead was introduced among them at a subsequent period. (1) The urns, containing the ashes of the dead, were kept in private houses, in the interior of cities, and sometimes even in temples. These examples were, at first, of rare occurrence; and this distinction was only granted to the heads of the government, and to generals who had saved their country. Inhumation was always more general in Greece than elsewhere, and the very salutary custom of conveying the dead to a distance from cities was inviolably preserved. The Thebans, the people of Sicily, of Delos, and of Megara, the Macedonians, the inhabitants of the Chersonese, and of almost all Greece, adopted the same custom in this respect. (2) The most celebrated legislators made it an interesting point in their code. Cæcrops, at Athens, wished the dead to be carried beyond the walls. Solon adopted and re-established this wise regulation in all its vigour: and it was only during the last days of the republic, at Athens, that a small number of persons were inhumed in the interior of the city. This honourable distinction was only permitted in favour of some heroes. It was thus that they left in the Cæremicus the tombs of those brave citizens who sacrificed themselves for the defence of their country. (3) Plato, in his republic, did not even permit the inhumation in fields fit for

tillage; he reserved for that purpose dry and sandy grounds, and those which could be employed for no other use.

The same laws were in force in Grecia Magna. The Carthaginians found the tombs of the inhabitants of Syracuse outside the city. The same thing occurred at Agrigentum. (4) Religion gave its sanction to this custom. (5) The holiness of tombs, many of which became the temples of certain divinities, and were regarded as asylums for the unfortunate and the accused—the respect paid to the ashes and the memory of their ancestors—the punishments with which their holy laws threatened the violators of these customs—the maledictions denounced upon them by the priests:—in one word, the whole religious doctrine and mythology of the Greeks, tended only to support the laws, which directed the bodies of the dead to be removed far from the habitations of the living.

(1) Some carry back the origin of this custom to the time of Hercules, who wished to carry to King Lædæus the sad remains of his son Argivius, killed in battle.—(*Hæm. scoliast. Iliad 7.*) Most think that this custom takes its date from the Trojan war, where the atrocious carnage, and the example of the Phrygians, determined the Greeks to adopt this plan as the most simple.—(*Vide Potter Archaeology, L. 4, c. 6.*)

(2) Læcærgus was the only one who permitted tombs to be placed in cities, in temples, and in public places where the people met. He wished to accustom the Spartan youth to bravery and courage, by familiarizing them with the idea of death. It seems that he might have accomplished the same end by following, in respect to funeral rites, the

custom adopted by the rest of Greece.—(*Vide Instit. Polit. book 1, c. 1, § 13.*)

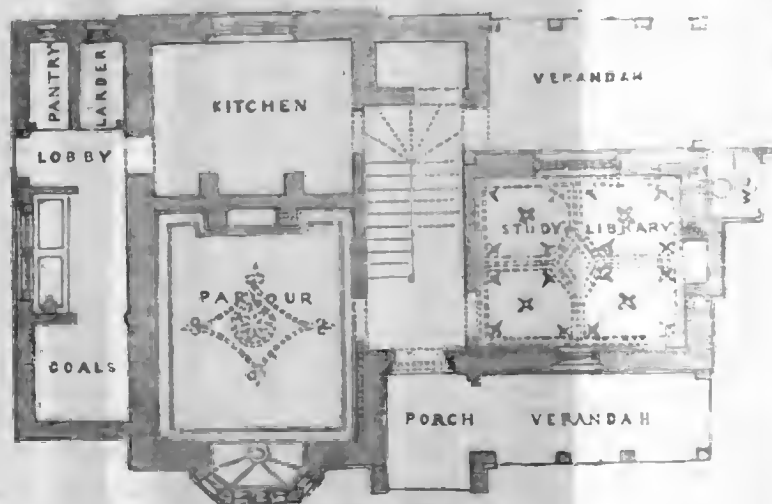
(3) Towards the latter period of the government of Athens, Sophocles found no tombs in that city, although it was besieged by the Spartans; and Sulpitius, at a less remote period, could not obtain there a sepulchre for Marcellus.

(4) The Tarentines followed the same customs. On one occasion they consulted the Oracle, and received from it the answer, that they would be much happier, *si cum patribus habitarent*.—(*Polih. l. 8.*) The true sense of the Oracle was, that they should employ means to increase the population. What was their conduct? They allowed the dead to be buried within their walls; and thought they had thus fulfilled the intention of the Oracle. It must be confessed that this was a strange mode of increasing their population.

(5) No nation was ever more jealous than the Greeks of paying funeral honours to the dead. The Athenians frequently neglected the advantages of the most illustrious victories, to perform this duty. They often, indeed, notwithstanding these victories, sacrificed excellent generals, because they had not shewn themselves sufficiently zealous in burying the soldiers slain in battle. Those who violated tombs were considered as victims, irrevocably destined to the anger of the gods. The auguries they derived, the prayers and the vows which they made over tombs, demonstrate with what earnestness the depositaries of the precepts of religion had recommended the duty of sepulture. The Greek writers, and especially the poets, have left some interesting details upon this subject.—(*Vide Androt. and Brodæus Epigr. gr.*) It may be added, that the most solemn oaths pronounced over tombs were as sacred as if they had been made over altars. Every one knows that Alexander, before undertaking the Asiatic war, sacrificed upon the tomb of Achilles.—*Gatherings from Graveyards.*



PERSPECTIVE ELEVATION OF A PARSONAGE HOUSE.*



Ground Plan.

* We have not room this week for the Description and Estimate.